

Thi saa har Gud elsket  
Verden, at han gav sin  
Søn, den enbaarne, for at  
hver den som tror paa  
ham, ikke skal fortabes,  
men have evigt Liv.

# HYRDEN

Jeg er den gode hyrde. Joh. 10, 11.

Den som tror paa ham,  
bliver ikke dømt; den  
ikke tror, er allerede d  
fordi han ikke har t  
paa Guds enbaarne S  
Navn.

Haugen Rev. Arnold K.  
marts

11te aargang.

Winnipeg, Manitoba, Januar 1935

Nr. 1

## Præken paa anden søndag efter helligtrekongen.

Av pastor G. J. Ostrem.

Teks: Joh. 2, 1—11.

### Jesus med Paa Veien.

Hvad? Jesus ved bryllupet? Kan det gaa an? Kan en være glad i Jesu selskap? La os vende paa det litt. Kan en være glad uten Jesus?

Hvor mange liv er blit vrak fordi de ikke tok Jesus med paa veien. Et land uten Jesus, et hjem uten HAM, et liv hvor Jesus ikke er blit indbudt er ikke bare tomt, men er uten fred, glæde, lykke. Det land, det hjem, det liv vil ta ende med forskrekkelse.

Derimot, tænk den lykke i det hjem i Kana fordi de hadde indbudt Frelseren. Det er at begynde livet ret. Det er at begynde hjemmet ret.

Har du Jesus i hjemmet? Har Han faat plads i dit liv? eller er du paa vei at kastes paa skraphaugen? Ja, ikke bare paa skraphaugen, men faa høre disse ord: "Gaa bort fra mig, I forbandede i den evige ild, som er beredt Djevelen og hans engle Matt. 25, 41. Hvor meget bedre at gjøre som brudeparet i Kana, bede Jesus komme.

Vi ser ogsaa følgerne av at Herren har faat plads i hjemmet. Han kan hjelpe ut av alle vanskeligheter. Tænk det hjem hvor far staar ved mors sykeseng, eller mor ved fars. Far skal ut paa den sidste lange reise. Jesus har hat plads i hjem og hjerte. Nu kan egtefellen faa anbefale den døende i Frelserens haand. Men stakkers det hjem som maa staa og se den døende gaa ind i evigheten uten Gud. Om du skal dø idag, har du git Ham plads saa Herren kan be dig velkommen hjem til de himmelske boliger.

Men ved siden av dette store at ha Jesus nær naar den sidste store reise skal foretas, ogsaa det store at faa dele alt med Ham i det daglige liv. "I er mine venner," sa Jesus. Enten det er glæde eller sorg, bøn om hjelp eller tak for goder mottaget saa kan vi tale med Ham som vor bedste Ven.

Ja, som Hans venner at kunne gaa til Ham naar glædens vin tar slut, naar de mørke skyer ruller frem, det er stort. Og da at faa erfare Hans almagts Ord: "Dine synder er dig forladte;" eller: "Frygt ikke, thi jeg har gjenløst dig, kaldt dig ved navn, du er min" det gjør at sjælen igjen faar se Hans herlighet; faar se hvor stort det er at være Hans.

Det tegn Jesus gjøre ved dette bryllup var at forvandle vand til vin. Hermed viste Han sin skapermagt. At nogen vil si at Jesus ved dette tegn godkjendte berusende drikke er bare at forvrenge Guds Ord. Drankere skal ikke arve Guds rike. 1. Kor. 6, 10 Og det land som tro det kan drikke sig til velstand gaar undergang i møtte. Ved dette tegn viste Han sin almagt.

Det tegn Jesus gjorde ved dette bryllup end dette, er at Han kan forvandle en syndens træl, det er du om du ikke er frelst, omskape et saadant Satans barn til et Guds barn, en Jesu ven. Linderot sier et steds at de første tegn eller mirakel Jesus gjør er at frelse en sjæl; og det sidste tegn er at en frelst sjæl blir bevaret indtil han staar fri og frelst hjemme hos Gud. Ja, bror og søster, vil skal ha aarsak at lovprise Herren naar vi kommer hjem fordi disse mirakler blev gjort i mit og dit liv. Gud før os vel hjem!

Du sjæl som endnu gaar med ufred i hjerte, vil du indbyde Jesus? "Se jeg staar for døren og banker, om nogen hører min røst og aabner døren, da vil jeg gaa ind til ham og holde nadvær med ham og han med mig." Aab. 3, 21.

Det at Jesus har faat plads i Hjemmet vil ogsaa virke dertil at andre vil tro paa ham. At far og mor har indbudt Frelseren og git Ham rum i hjem og hjerte vil ogsaa gjøre at børnene tror paa Ham. Dere unge som tænker at stifte eget hjem, indby Jesus saa skal i ha lykke i tid og evighet. Ha Herren med i bryllupet, i det daglige liv, ja, til enhver tid, saa skal vi engang faa staa der hjemme hos Gud og beskue Hans herlighet. Gud før os hjem for Jesu skyld; og bøie de hjerter som gaar uten fred saa de indbyr Dig som gjæst. Amen.

## Ved aarsskiftet.

*I din haand er mine tider.*  
(Sal. 31, 16)

"I din haand er mine tider," sang David i fuld fortrøstning til sin Guds hjelp, da han var omringet av fiender. Med sang og bøn overvandt han baade sorg og glæde og forblev Herren tro gjennom alt. Hvem kan synges om Herrens miskundhet som han i alle ting?

Ogsaa vore tider er i Herrens haand. Nylig ringte vi det gamle aar i grav, med alle dets sorger og glæder. Et nyt aar kom skridende frem fra østen, igjennem morgenrødens gyldne port. Den nye lyse dag sa farvel til de mørke natskygger der kaldes: Misundelse, hat, unyttig sorg og bekymring. Solstraalene kom i Herrens navn og hvasket til menneskeslegtens barn at begynde det nye aar, de nye tider, med mildhet, overbærenhet, hjelpsomhet, haab, tro og mere hengivenhet i Guds vilje, mere pris, ære og tak for hans store naade, for hans miskundhet og langmodighet med os i de svundne tider. Det styrker os til at si med David: "I din haand er mine tider," i glæde eller i sorg vil vi høre Herren til, han gjør ikke med os efter vore misgjerninger, men efter sin miskundhet kommer han os i hu.

Det minder os om de tider da Herren lot alle vore misgjerninger ramme han som ofret sig selv for os hin langfredag paa Golgata; der blev vort skyldbrev naglet til korset, der blev al vor skyld betalt, der fik vi en evig forløsning ved det rene uskyldige blod av Guds egen søn (Heb. 9, 11—15).

Hvad vil det nye aar bringe os som er gamle og trætte og opslitne? Vi gamle sukker vel ofte efter atfenfreden og efter "hvilen som er tilbake for Guds folk," ti i verden blir vi mere og mere fremmed og lengselen blir større og større efter det himmelske hjem som vinker i det fjerne.

De unge, der er saa glade og fulde av livsmød, længes og haaber paa saa mange ting. Kun Gud vet hvad det nye aar bærer i sit skjød for enhver av os. Vi kan kun besvare alle spørsmaal med Davids ord og si: I Guds haand er vore tider; ti vi vet og tror at han som bar os i fortidens dage, hans arme vil ogsaa bære os i de kommende tider. Hans naade er ny over os hver morgen. Om der møter os sorg eller glæde, motgang eller medgang, kan vi trygt overgi alt vort ve og vel i den haand hvori der ikke er skygge av omskiftelse.

Herrens haand er en sterk og trofast haand. La os derfor legge os selv, al vor vilje og evner og planer, vore glæder og sorger i hans haand; da kan vi være frimodige i de kommende tider, ti skriften sier: Alle Herrens hellige er i Guds haand, alle dem der sætter sig ved hans fot og annammer hans ord (5 Mos. 33, 3). Selv i dødsbyggens dal vil han la sit ansigt lyse over os, at vi da kan som vor høitelskede frelser bøie vort hode til hvile med samme ord som han: "Fader! I dine hender befaler jeg min aand." Aa, om vi kunde leve mere helt for Herren og arbeide mere for Guds rikes utbredelse, at flere sjæle kunde vindes og frelles; og om vi kunde tro mere fuldt vor egen sjæls frelse for Jesu skyld.

La saa dette nye aar bringe hvad Gud i sin naade har bestemt for os. Han vil os alle vel og vi vet "vore tider er i hans haand." Høiløvet være hans hellige navn! Velsign, o Gud, de gamle pilgrimmer med mere sand levende tro paa dit ord!

Velsign de unge med mere lyst og op-  
rigtighet i din vingaards arbeide!

Velsign barna med at lære den vei som fører til livet i den store barneven, Jesus!

Velsign alt og alle som velsignes kan for din store miskundhets skyld — det er vor bøn til dig, vor himmelske fader i Jesu navn. Amen. —Mrs. Lars Knudsen.  
(Lutheraneren).

## Fra Missionsmarken i Syd- østlig Manitoba.

I skogen fra Emerson østover ligger byene. Menisino, Wampum, og Vassar hvor der bor ganske mang norske, svenske, danske og islændere, det vil sige utover i skogen i mange miles omkreds omkring disse steder. De har havt besøk av vore prester, særlig fra dem som har betjent Pine

Creek kaldet i Nordre Minnesota, enkelte gange om aaret. Men da emisær Ole J. Tveiten, for en tid tilbake, tog sig av dem og gav dem regelmæssig betjening, kom der mere fasthet og orden i det kirkelige arbeide og nu har de faaet kirke baade i Vassar og i Menisino. Kirken i Vassar blev indviet ved distriktsformand Akre den 11te Nov. og i Menisino den 12te Nov. Emisær Tveiten deltog i begge handlinger og past. Hofrenning fra Pine Creek var ogsaa med og tog del, i Menisino. Det var høitids og glædesdage for folket paa disse steder at se sine længslers maal naaet, at ha et indviet Guds hus i sin midte. Om ikke ret længe vil ogsaa menigheten i Wampum faa sig kirke. Gudstjeneste holdtes i skolekuset der, ved Akre og Tveiten, den 10de Nov. Paa alle steder var der baade formiddags og eftermiddagsmøter og kvinderne serverte middag. Maa Gud velsigne emisær Tveiten i fortsættelsen av dette store, opofrende missionsarbeide. Om aftenen den 12te Nov. besøkte formand Akre past. Hofrenning og talte i et møte av menigheten i Pine Creek, hvor han ogsaa var emisær Tveitens gjæst.

## Bruk Naadetiden.

Det er underligt hvordan tiden iler, aar efter aar svinder hen for aldrig mer at komme tilbake, naadetiden knappes av for hver dag og oppgjorets time stunder til. Aa! om vi i tide maatte overveie livets ansvar, saa vort regnskap kunde være i orden, naar dommeren kalder. Maatte der bli rum for Guds aand i hjertet og for Herrens vilje i livet, saa vi i tro kunde bli bestandige indtil enden og arve livsens krans.

Jeg mindes et enkelt vers som en missionær sang, mens jeg var en ungdom i Norge. Om meget andet er glemt, saa har dog disse enkle ord fæstet sig i erindringen, og da jeg tror det kunde være vel værd ogsaa for andre at overveie, saa vil jeg bede "Hyrden" opta det:

Melodi: "Jesus din søde forening at smage."

O skynder eder da unge og gamle og lader eder forlike med Gud, Snart kommer brudgommen sine at samle og eder hente hjemad som sin brud. Glæde for alle der møtes med glæde og finder ham som sin frelser og ven Da maa de andre i evighet græde kan dog ei kjøpe en time igjen.

Mrs. E. A. Johnson,  
Buchanan, Sask.

Det ser noksaa trist ud i Almindelighed. Det bliver mindre og mindre af religiøse Bøger og Læsestof blandt Folk, og i mange Hjem findes ikke en religiøs Bog. Men Aviser og Magasiner i Oplag, fulde af stygge Billeder, Røverhistorier, Tyveri og Mord. Det er Morgen- og Aftenandagt i de flestes Hjem. Intet Under at Børn lærer at slige Elendigheter er bare Sport nu for Tiden. En bliver leet og haanet til naar et lidet Kirkeblad kommer til Huset fordi en ødsler sin Tid til at læse saadant Tøv. Nei, læs Nyhedsbladene til Frokost, Middag og Aftens og følg med Tiden, saa er du Kar som er smart. Og somme Folk ved ikke hvad Tid paa Aaret Paaske eller Pinse indtraffer, og deres Betydning. Jeg har ikke imod at Folk maa, og vil læse og følge med hvad som foregaar i Verden, det er en Nødvendighed, men hvad jeg synes er sørgeligt er, at al Lærdom til Veiledning og Lys paa Vandringer her, som bare er en kort Stund, bliver forsømt. Og saa maa vi møde vor Gud som der var intet Brug for i Livet. Men naar Støvet hviler i Ki-  
sten og dækkes med Blomstertor og Præsten bliver betalt for en god Ligtale, saa er alt vel, medens Sjælen vander sig i Helvede. Det er et trist Ord, det mørkeste som kan bruges, men efter Guds Ord, som er evig Sandhed, saa staar der, at "uden du fødes paany kan du ikke se Guds Rige." For Eksempel: Ikke længe siden døde en Mand i Middelsalder ganske hastig. Han var aldrig inden en Kirkedør saa længe han var i Byen, aldrig havde noget med noget kristeligt at bestille. Men bandte i andet hvert Ord til Stadighed, lige til sidste Dag paa Sygeleiet. Men paa Begravelsesdagen var der smykket som vanlig, og Præsten holdt en Tale om hvor den Mand dyrket

Blomster og elsket et pent Hjem, hvor mange Aar han havde været Formand for Great Western R. R., og en betroet Mand. Alt-saa, paa disse "Certificates" var han frelst, som vi forstod. Jeg dømmer ikke, men om Folk vilde følge med i sin Bibel saa vel som sine Dagsaviser vilde de finde en hel Del som vilde aabne deres Øine og se paa hvilken Tidsperiode Verden hviler idag. Alt tyder paa at det syvende Segl er snart brudt. Hvad vil der da skje? Jo, Jesus sagde: Naar alt dette sker er Enden nær, og Menneskesønner kommer igjen. Det er nok et Glædens Eegn for mange som venter og kan synges: "Naar Figentræet skyder Blad, Jeg er saa glad, Da blir det snart Sommer." — Men, stakkels Sjæl, som har vraget og forsmaad sin Frelser her i Naadetiden, levet paa sit eget Navn og egen Retfærdighed, bare husk: Idag rød, imorgen død. Er vi færdig naar Budskabet kommer?

Indsent ved M. Peterson, Macoun, Sask.

## Fra Arbeidsmarken Vor.

### Dødsfald.

Begravelsen efter Anton Svean, River Course, Alta., foregik lørdag den 20de oktober. Først var det en kort forretning i sørgehuset, saa drog likfølget til kirken, hvor undertegnede talte først paa englsk over Rom. 14, 8. og saa paa norsk over Aab. 14, 18, og henførte til den avdøde som en som hadde levet i Kristi efterfølgelse.

Jordfættelsen fandt sted paa Zions gravplads, Dina, Alta. Anton Svean var født 22 Juli 1860 i Færran Vitterøns prestegjeld Norge. Utvandret til Amerika til Trail county North Dakota 1888. Blev egtviet til Anna Margrethe Berg. I 1896 flyttet de til Foldahl Marshall Co., Minn. Blev der og farmet indtil, vaaren 1925, da de flyttet til River Course, Alta. Canada. Hans hustru overlever ham. De har havdt seks barn. Et barn er gaat foran ham. De gjenlevende er: Carl Magnus og Axel Antoni i Virginia, Minn. Ingeborg Petrini i Lengby, Minn. Konrad og Nelden i River Course, Alta., Can. Anton Svean døde den 17de oktober i en alder av 74 aar 2 maaneder og 26 dage.

Mr. George Thompson, Bodo, Alta., døde torsdag morgen den 18de oktober 1934. Han hadde været daarlig med hilsen i nogen aar og det sidste var han sengeliggende av sukkersyke. Hans død kom ikke uventet. Han hadde ingen frygt for døden, ti han hadde oppgjort sin sak med Gud og var fortrolig med sin frelser. Mr. George Thompson var født i Oslo Norge den 15de Januar 1857. Kom til Wis. U.S.A. med sin forældre 1862. I 1880 reiste han til Oldham Syd. Dakota og fik sig land, og blev gift der i 1882. I December 1910 reiste han op til Canada med sin familie og tok sig Homestead 18 mil syd øst fra Provost, Alta. Hans hustru og 7 barn overlever ham. Et barn er gaat foran ham. De gjenlevende er: Mrs. Downing, Mrs. Johns, Mrs. Eddie, Jenie, Hana, Gilbert og Ansil. Begravelsen foregik mandag den 22 oktober. Rev. T. Hart fra Provost talte paa englsk, og undertegnede paa norsk og forrettet i kirken og ved graven. Mr. Georg Thompson var en velkjendt og avholdt mand baade i det kirkelige og nabolaget. Velsignet være hans minde.

Rev. H. T. Egedahl.

Atter har en of de Norsk-Kanadiske pioneer ved Southy, Sask., vandret bort.

Anders Norbroten døde nok saa plutselig av hjertesykdom den 27de Nov.

Han var født 9de. Februar 1861 i Lunner Hadeland, Norge, og blev gift med Goro Pedersen 4de. Juni 1884. De utvandret til Syd Dakota i 1889; og flyttet i 1904 til Southy, Sask., hvor de farmet indtil for nogle aar siden da de solgte farmen og flyttet ind til byen Southy.

Afdøde overlevs av sin hustru, fire sønner og to døtre.

(Continued on page 2)



## HYRDEN

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## Aaret 1935.

Boken 1934 er lukket. En ny bok er aabnet med hvite blade, et blad for hver av os. Ved slutten av aaret 1934 stanst vi et litet gran og saa tilbake. Hvad saa vi? Meget at takke baade Gud og mennesker for. Vi opdaget ogsaa mange sorte pletter hver og der paa de blade hver enkelt av os skrev. La os gaa i bøn til Gud om naade og hjelp til ikke at efterlate saa mange sorte pletter paa hvert vort blad i aaret 1935. Ja at det isandhet kan faa bli, for hver av os, et *velsignet aar*.

\* \* \*

Med tak og lov til Guds uendelige kjærlighet, holder jeg paa at komme til kræfter efter en noksaa vanskelig operation. Blev tilbakefald paa grund av at jeg gik hjem for tidligt fra hospitalet. Maatte saaledes lægges ind paa hospitalet anden Juledag igjen. Er nu hjemme og, om end noget svak, saa haaber jeg med Guds hjælp at bli helt frisk igjen.

\* \* \*

*Ungdommen tar fatt.* Læsernes opmerksomhet henledes paa pastor B. O. Lokensgaard's rapport. Det er opmuntrende at se Hyrden's finanser er i saa god orden. Sædeles glædeligt er det se om de mange nye abonenter samlet ve L. L. ungdoms foreninger. Det er forfriskende, og taler godt for vor kirkes fremtid i Canada, naar ungdommen tar fatt i forfremmelse av kirkelige gjøremaal. Det er nu begyndt godt med indsamling av nye abonenter. Hjælp til at det gode arbeide fortsetter.

\* \* \*

**Merk:** Alt vedrørende indsendelse av bladpenger, gaver eller betaling av den gamle gjeld m.m. kort alt finanseelt sendes til pastor B. O. Lokensgaard, 722 Main St., Saskatoon, Sask.

Svar paa bibelske spøragsmaal under "Young People's Luther League" sendes til pastor A. M. Vinge, Fairy Glen, Sask. Læg merke til forandring av adressen.

Alt vedrørende spicielt W.M.F. sendes til Mrs. S. B. Brun, Broderick, Sask.

Alt andet læsestof for bladet sendes til redaktøren. Tid og penge vil spares ved at efterfølge denne ordning. Prestene bedes være behjelpelig med at saa blir gjort. — Red.

\* \* \*

Haaber at vort lile blad faar lov at gaa fremover. Ja at Hyrden kan faa bringe os godt og glædeligt budskap fremdeles. Maa Gud faa velsigne det arbeide som dere stræver med.

Med ønske om et godt og velsignet Ny-aar hilser jeg dere all, bladets personale og læsere i Hyrden. Venligst, Mrs. Hagen.

(Continued from Page 1)

Norbroten tilhørte Lunner Norsk Lutherske Menighet ved Southy. Han var en venneløs Kristelig personlighet og vil bli savnet først og fremst af hustru og slektninger, men ogsaa af menigheten og talrige venner i og omkring Southy.

Begravelsen foregik fra Lunner Kirke under stor deltagelse. C. L. Jothan foretred. Pastor Schwal, tysk Luthersk prest i Southy var ogsaa tilstede og talte nogle trøstens ord. — *Corr.*

*Winnipeg.* Under pastor Urness sykdom var sønnen past. E. O. Urness fra Irene, S. Dak., hjemme et par søndage før jul og præket samtidig i den norsk lutherske kirke. Juledag præket pastor Erling fra den Svenske Augustane Lutherske kirke her i byen. Det er nu ordnet saa at pastor Schultz fra den Danske Lutherske kirke i byen holder engelsk gudstjeneste hver søndagsaften indtil past. Urness blir istand til atter at opta arbeidet. Formand past.

J. J. Akre holdt norsk gudstjeneste den 13de og ledet menighetens aarsmøt den 14de Januar.

On Dec. 27th the Annual Christmas tree program was held in the First Norwegian Lutheran Church. A splendid program was rendered by the Sunday School assisted by the Luther League. The most outstanding part on the program was given by the Luther League. This was a play entitled: "The Old, Old Story is True." It was a very unusual play in that, radio played a big part. A ladies choir of ten voices under the direction of Mr. Norman Johnson sang songs over a microphone installed in the Parsonage. This was heard over a radio located in the church. It was very impressive indeed and did a lot to bring out the Christmas story in its true light. The play as taking part in the church was under the direction of Frank Benum, and the cast were members of the Luther League. There were then actually twenty taking part in the play. Through the co-operation of the Sparling Sales, Winnipeg, was such a difficult play made possible. This play will be long remembered by those who were fortunate enough to see and hear it.

Camrose Circuit fall convention was held Nov. 9—11, in the Asker congregation, Rev. B. Ostrem's call. The opening sermon was preached by Rev. S. Hilde on Romans 1:16—17. In the afternoon Rev. A. Tveit introduced the text: "For me to live is Christ and to die is gain", Phil. 1:21. He laid emphasis on; 1) Life without Christ, Cf. Titus 3:3. 2) Life with Christ, Acts 9, Paul's experience at Damascus, and Phil. 3. 3) Death without Christ, Cf. Lk. 16. And 4) Death for the Christian, Cf. Rev. 7 and Isa. 65. Some very striking passages. Read them.

The W.M.F. had charge of the evening session.

Sat. we opened at 10 A.M. with a half hour prayer session. Discussion of the convention text followed. Many took part, laymen as well as pastors. Rev. Tveit began by commenting on the Christian life with reference to the life of Abraham. Rev. Carlson directed our attention to the resurrection of the dead. Rev. O. Haugen referred to death as dying away from self, world, and sin. From the context Rev. Hilde pointed out that to Paul life meant living for others, and that God's faithfulness for us and in us will inspire others to have faith in God. Mr. E. Knudtson spoke of childhood days and experiences. Rev. Solheim called attention to two kinds of Christians — the one being called babes in Christ — but they were children of God nevertheless. The old Adam will try to cheat you like he cheated Abraham. Rev. Carlson took the view that there are degrees of christian development rather than just two kinds of Christians. He emphasized the influence of a Christian life. He gave the illustration of the boy who in a group discussing Bible translations, said he liked the translation of his mother's life the best.

Sat. P.M. Business Session. Reports of Secy. and Treas. were accepted as read. Rev. B. Ostrem and Rev. Solheim were welcomed to the Circuit. Mr. J. J. Anderson's report on Church Finance was accepted. Mr. John Walker gave a report on the Y.P.L.L. work. Rev. Tveit read Mrs. Tveit's report of the S. S. Committee Officers elected were: Pres.—Rev. N. Carlson, V.-Pres.—Rev. A. Tveit, Secy.—Rev. S. Hilde, Treas.—Rev. N. A. Bjelde. Finance committee was re-elected with J. J. Anderson as chairmen. The S. S. Committees work was commented on. The value of the S. S. Institutes was highly emphasized. Mrs. S. Hilde was elected to fill vacancy on S. S. Comm. by Mrs. Tveit's resignation. A motion to continue S. S. Institutes separate from Circuit meetings was passed. A motion was made to recommend to the Canada District to leave Peace River as a separate Circuit from now on. Passed. The motion was made to write to the Mission board to try to send at least two men to the Peace River district at once.

In the evening Rev. O. O. Haugen spoke on "The Return of Christ". An offering was taken for the Circuit.

Sun. 11 A.M. Baptismal and Communion service. Rev. Solheim spoke on the 2 Cor. 5:1—10. The earthly and the heavenly tabernacle. Rev.

REIS TIL NORGE  
MED NORSKE LINJEN.

Vælger De den norske Amerikalinje for Deres reise til Norge finner De Dem i norske omgivelser fra det øieblikk De kommer ombord i de komfortable, hurtiggaaende linjedampere SS *Bergensfjord* eller SS *Stavangerfjord*. Norsk betjening, norsk kost, hjemlig hygge og komfort. De er omgitt av landsmenn, hvis hjerte slaar i harmoni med Deres eget.

Specielle selskapsreiser arrangeres sommeren 1935. Blandt disse kan nevnes:

NORSKELINJENS BYGDELAGSFÆRD, SS STAVANGERFJORD, 29de mai. Leder pastor Overt Skilbred. Festlig mottagelse ved ankomst til norsk havn arrangeres av Nordmanns-Forbundet.

ROGALANDSFERDEN, 1935, SS BERGENSFJORD, 12te juni. Denne færd, som omfatter hele Rogaland, arrangeres i samarbeid med Nordmanns-Forbundet og Stavanger Aftenblad. Leder journalist C. W. Refsland ved Nordisk Tidende, Brooklyn.

For nærmere oplysninger ang. selskapsreisene, samt andre seilinger, tilskriv

DEN NORSKE AMERIKALINJE  
278 MAIN STREET, — WINNIPEG, MANITOBA

B. Ostrem assisted Rev. Solheim at the altar.

Another splendid dinner was served to a very large crowd.

The afternoon session was held in the Dinning Hall to accomodate the unusually large crowd. There were short addresses by Rev. N. Bjelde and Rev. O. Haugen in the Norse and Rev. Lerseth in the English. Rev. Bjelde's message was concerned with the Christian and the unbeliever in time and eternity. Rev. Lerseth said that before we can live for Christ we must be born again. The vital thing needed by Christians is love. Rev. O. Haugen mentioned that God's plan for man was that from infancy and on man should serve him. An offering was lifted for the Circuit and Missions.

In the evening, the closing session, Rev. O. Haugen gave a very earnest and touching message on Lk. 15:11—24, "The Prodigal Son." He brought out how a life away from God is a wasted life.

Special singing by Asker, Vang, and Bethel choirs, their mass choir. Dr. B. L. Gullixson of Wetaskiwin, Camrose String Band and others greatly aided in making the convention one of inspiration and edification with a challenge to all. Pastors and delegates returned feeling that it had been one of the best Circuit conventions ever held in the Camrose Circuit.

—S. Hilde, Secy.

## Death.

Cora Flaata had been sick for about 12 years. Her parents had done all they could for her but only temporary relief could be given until death released her on Nov. 29th at the hospital of Meadow Lake. The funeral was held at home on Dec. 4, Rev. Falkeid officiated.

Cora was the youngest child of Mr. and Mrs. Albert Flaata. She was born at Bromhead, Sask., Feb. 28, 1918, and was baptized the same year by Rev. C. J. Stadem. On Sept. 16th, 1934, she was confirmed by Rev. O. L. Falkeid at Meadow Lake. We believe she kept the promise she then gave to the Lord until He took her home.

During the years of illness she was always the sunshine at home and among her many friends. She lived and died as a child of God. This sweet remembrance of Cora we will leave with her folks at home and also with her relatives at Loam Lake, Bagley, Crooked River and at Bromhead.

Jesus says: "Come unto me, all ye that are heavy laden, and I will give you rest."

From the Moose Jaw parish:

We are glad to report that both the Central and the Bethany Lutheran congregations of the Moose Jaw parish have gone over the top for the budget; and this is in spite of six successive crop failures. Besides using the penny-a-day containers for this purpose, the young people of Bethany arranged for a play which was given by a local cast consisting of Misses Kathryn, Elvina, and Minnie Johnson, Genevieve Pederson, Edwin Landwer, Willie Molde, Cecil Stockings and Kenneth Drake. They were coached by Mrs. Paul Rudeen. The play entitled, "The path across the Hill," was given on Nov. 34rd. The receipts amounted to twenty-nine dollars. More than fifty dollars were realized from the play and penny-a-Day containers.

On the 16th of Nov. Rev. and Mrs. Hoff and members of Central Luthan gathered in the church parlors where a pleasant evening was spent. The congregation had previously voted to discontinue the

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## Ny Bok.

Jeg vil atter faa menlede eders opmærksomhet paa pastor H. Jenssons bok over Aabenbaringen. Det er en værdifuld bok og alle burde forskafe sig den. Boken er paa 330 sider og koster 75 cents. Send eders ordre til Rev. J. J. Akre, Melville, Sask. — *Akre.*

## An Announcement.

A Divine Service will be broadcast from Zion Lutheran Church of Saskatoon, B. O. Lokensgaard, pastor, over station CFQC, Saskatoon, at 11:00 A.M. Sunday, January 20th. On Feb. 10th at the same hour the Swedish Lutheran Church of Saskatoon will broadcast a service.

The Northern Alberta Pastoral Conference will be held at Wetaskiwin, Alta., Rev. B. Ostrem's charge, on Feb. 6, next, beginning at 10.00 A.M. The program is as follows: "A Synopsis of Joshua" by Rev. I. Saugen; "Justification" by Rev. H. T. Egedahl; "Exegesis over John 6; 54—56" to be selected. — *Peder Lerseth, Sec'y.*

## The Bible Course at Admiral.

Again let us bring before you the Bible Course sponsored by the Swift Current Circuit, February 4th to March 3rd.

Will you join us in prayer it may be to the glory of God, and that all attending may be blest and be to a blessing.

Rev. P. Overlid, Rev. K. O. Kandal, Gerhard Ostrem and the undersigned will instruct. The course will cover the following: A general survey of the Bible, Old Testament survey, one Gospel, Acts, two epistles, Romans & Hebrew. Of course, these will not be studied in detail. There will also be hours in Sunday School work, Church History, Personal Work, and "question-box."

Again let us mention that the expanse will be very small, the board for cost, and rooms very reasonable.

On behalf of the Circuit,  
G. J. Ostrem.

three church offerings for the pastor and in their place arranged for an annual social event when the members would bring their offering. The program consisted of piano, vocal, and choir numbers, and several short addresses. Mr. Tysdal on behalf of the congregation tendered the pastor and his family a purse. A large congregation attended.

## Obituary.

Mr. Hans Heiei of the Aquadell district died at Chaplin from cancer on Nov. 17th at the home of his son Ole. Born in Norway, July 18th, 1856. Emigrated at the age of 2. Located at Spring Grove, Minn. United in marriage to Kari Gilbertson in 1876. Moved to Canada in 1907. Located South of Lawson. One of the first pioneers in the district. His wife predeceased him 2 years. Also a son, Oliver, died four years ago.

Survived by sons and daughters, Ole Heiei, Chaplin, Mrs. M. Kensela, Duberry, Alta., Mrs. Christ Olson, Aquadell; Gilbert Heiei, Shottland, Minn.; Mrs. A. Payson, Halvorange; Mrs. J. Svaren, Calderbank; Mrs. Roy Benson, Central Butte;



Henry Heiei, Aquadell; Mrs. O. Pederson, Central Butte. Forty-two grandchildren and four great-grandchildren.

Rev. E. E. Hoff of Moose Jaw conducted the funeral service at the old Homestead house South of Lawson. The burial took place in the Rolling Prairie Lutheran Cemetery. —E. E. Hoff.

### What will your congregation show?

What percentage has your congregation raised of the budget apportionment? We had hoped to have ready for this issue of Hyrden a report giving all the congregations who have raised 100% or more, i. e. giving the percentage of each one. We will, however, promise you a report in the next issue. The February issue will have the names of all who have gone "over the top." The following issue will have all who are below 100% but above 50%. And so we will go on down the line.

One pastor writes: "If all the congregations do their best I am sure Canada District can raise their full amount this year." One of his congregations is getting near 200%. He further writes: "I find our people very willing to contribute to the budget of our church if they only are told about the need and educated to give." This is the report we get from many sources. May we as pastors be true here also in giving the information needed.

We are glad to note the success of the "Mission Boxes" in many places. Only by one party has it been criticised as a "foul method." May God bless our Missions and every one helping to further the cause in whichever way it is done.

—The Financial Secretary.

Note: The Church Year ends January 31st, 1935. Hurry your contributions for last year budget. — Ed.

Man, Wherever he is or whoever he is, is religious.

Man is religious even when he denies it.

Man is religious when he disclaims God, or gods, and thinks himself supreme. Deep down in his consciousness there is a fear. "There is no peace saith Jehovah, to the wicked." Is. 48. When Saul of Tarsus boasted that he was righteous as touching the law, we hear the Lord say to him: "Saul, Saul why persecutest thou me? It is hard for thee to kick against the goad." His boasting, other compliments, did not give him "Peace"; his conscience and the law did prick him. He prized highly his achievements under the law. He had counted them a gain. He was working to gain favor with God. All Pharisees did not take God in consideration, only men—the honor of men. But, when Saul was found by Ananias his mouth was stopped, and he experienced not only a certain amount of shortcomings and mistakes, but that with all his boasting, he was guilty before God. Rom. 3:19.

What a crushing defeat! what a broken heart! This is a terrible state to be in! Ananias did not need to command him to pray. God bowed him down to pray. It was a real prayer. It was "the hearts sincere desire." God saw Saul, and heard his prayer.

He had been told that that which goaded him on and created that unrest was God, through his conscience. This made it unbearable. Writing to the Galatians, he calls that instrument God used on him—"Schoolmaster", — in Norwegian "tuktimester", which is a better word. God sent Ananias in due time with the true comfort with the Gospel of Jesus Christ, telling him to arise, be baptized, and wash away his sins—Acts 22:16.

He had persecuted "This way" but now was willing to yield to it, and was united with Christ, in His death, burial, resurrection, and became a co-heir with Christ and heir of God. This changed the whole man, inwardly first, and, outwardly. Before, every man not with him, was an enemy who must be persecuted; now, he loved, and prayed for his enemies that they may be saved; was even willing to sacrifice the good will of Christ if thereby his sworn enemies would be saved. He did take the reproach of men; did bear the cross for Christ—he was a prisoner for Christ. He suffered death for the honor and glory of Christ and for the church.

This is christianity. This is the workmanship of God.

Let us examine our selves if we

are in faith. **Pray for the Saints.**  
Yours in Christ — Nels Carlson.

### Elementary Christian Education.

(This article arrived too late for the Christmas issue.)

Christmas will soon be here, and no doubt by this time most Sunday schools have made some preparation for a Christmas program. There can be no Christmas without a Christmas program, and therefore we ought to do all we can for making our program attractive and inspirational. Here to as in all Sunday school teaching, we should keep our objects clear. We celebrate Christmas in commemoration of the birth of Jesus Christ, who was God's gift to mankind. Therefore the theme of our program should be the love of God manifested in the little babe Jesus. Now the question is often asked in connection with Christmas programs, can't we put on something different this year, something new? And where the objections have not been kept in mind, different programs have been put on. In many public schools we surely can say the Christmas programs have become different. The name of Him we commemorate is not even mentioned. Instead of the Babe of Bethlehem Santa Claus is substituted.

We know that Christmas has been commercialized, and that the secular world is making its influence upon our church work. To many a child Christmas means the coming of Santa Claus on his sled drawn by reindeer, and bringing it presents. We know that the story of Santa Claus is a myth, but the children we instruct in our Sunday schools don't because they have recited and heard other recite poetry about Santa Claus at Christmas. Surely we who are doing church work ought to do all we can to eliminate such false ideas from our Christmas programs. I wonder what people here in Canada would say, if we on King George's birthday would present programs centered around some fictitious character to the extent that the king's name would be lost entirely. Well, that is exactly what is being done at Christmas. Jesus the Son of God is substituted by Santa Claus.

The word Christmas has the name of Christ in it, but in these days of speed and efficiency we have eliminated Christ and write "Xmas." In algebra X stands for the unknown quantity, and it seems that we all are helping along in making Christ unknown to our children by abbreviation and substitution. Let us be true to Christ and to the children. Let us eliminate false ideas from our Christmas programs, and make our programs Christ-centric. Make the children feel that this is the most glorious season in the year. To you who are working with the Christmas program, I like to say, seek much fellowship with Jesus. He is after all your greater help in preparing your program. Your reward will be the joy that comes to you in sharing with others what you have learned from Jesus. —I. S.

### Financial statement for last quarter of 1934.

Oct. 1, 1934, to Dec. 31, 1934.

Balance on hand Oct. 1st	\$ 80.23
Received in subscriptions during last quarter	75.50
Donations and gifts	32.50
Old subscriptions paid	14.10
Advertising	9.00
<b>Total</b>	<b>\$211.33</b>

#### DISBURSEMENTS.

For publication of Oct., Nov., and Dec. issues	\$ 56.34
Stamps	.38
Exchange	.25
<b>Total</b>	<b>\$ 57.17</b>

Balance on Hand Jan. 1, 1935.....\$154.16

We gratefully acknowledge the following donations and memorials during the last quarter:

P. K. Johnson, Dina, Alta.	\$ 1.00
Prince Albert Circuit Meeting	\$10.00
Mrs. Sarah Hage, Wynyard, Sask.	1.50
Gift from a friend, Hoey, Sask.	1.00
Mrs. Lena Hagen, Birch Hills	.50
St. Olaf Ladies Aid, Viceroy, Sask.	2.00
Bethania Ladies Aid, Starbuck, Man.	5.00
W. M. F. Minneapolis, Minn.	.50
Memorial for Baby Kenneth Knutson sent by Beatrice and Thelma Olson, Scotsguard, Sask.	1.00
Memorial for Mrs. Gertrude Fjelby sent by Mr. and Mrs. A. K. Field, Parkside, Sask.	5.00
Memorial for Mr. Didrick Aadland, Chaberry, Sask., sent by Hope Y.P.L.L., White Valley congregation	5.00
<b>Total</b>	<b>\$32.50</b>

—B. O. L.

### New Subscribers for "Hyrden."

During the month of December thirty-eight new subscriptions were sent to "Hyr-

den" from two congregations. From Bagley, Sask., Rev. A. Vinge's charge, came thirty new subscriptions and two renewals. From Ordale, Sask., came eight new subscriptions and two renewals. All these subscriptions were solicited by the members of the young peoples' Luther League of these places. At Bagley the young people were so eager to have the church paper in the homes that the League paid half of each subscription, thereby making it possible for almost any one to subscribe. We want to express our thanks to these young people and the pastors of these churches for the work they have done. May it inspire other leagues in other places to do likewise.

Just after writing this another group of fourteen new subscriptions came to my desk from Miss Vivian Svare, Ridgedale, Sask., evidently solicited by the Y.P.L.L. of that place. With friends like that the future of "Hyrden" looks bright. Thanks!

—B. O. L.

### YOUNG PEOPLE'S LUTHER LEAGUE

Rev. A. M. Vinge, Editor,  
Fairy Glen, Sask.

### The Social Meeting.

Man is by nature a social being, and demands social contact. His best development is reached only when he associates with his fellow-men; the association enables his personality to grow, and also gives him a chance to be of influence in the lives of those about him. There are some who would say: "Why should we bother with social meetings? Are there not enough of them other places? Why not use the time for something more valuable?" (And they secretly pride themselves on their virtue and capacity to choose the better things.) To those people let it be said that if we don't furnish the young people with the proper kind of social expression, and social contact, who will? Where will they go to satisfy the need they have for social fellowship? Ten to one it will not be the church or any good place for them. The world is very active in doing all it can to provide amusement and a social time for the young people, and makes a strong appeal to them. Don't we need to provide for the social life of our young people, at least to give them a directive in their living, a guide toward their social development? The Luther League tries to do this, in all its work, making the young people of our church better young people, stronger, well-informed, more fit citizens both of this nation and of God's Kingdom. The work begins as it only properly can, at the beginning, with establishing the right relation to God, and carrying on from there in the process of sanctification. By devotional meetings in which a definite program of helpful subjects is followed in the topic system (see references to this in this column of last month), the growth in knowledge and understanding of the things of God is supplied, and a directive given in the way of sanctification. That, conscientiously followed through, fits one for the Christian life, strengthens him for it, and prepares him for the complete life in Christ in eternity.

But there is another side too, the fellowship with brothers like-minded. There must be play too, to keep one on an even keel, to furnish recreation, to provide the carefree enjoyment necessary if one's personality is to develop as it should. Life must not be forced into too narrow a frame, or it becomes cramped, and its influence for good is lessened. The program manual, *Better Leagues*, chooses to call the social meeting a "fellowship hour," thereby lifting it out of the class of the mere "social," the "good time," into the higher realm of fellowship, Christian fellowship. And right here let us emphasize a most important thing: keep the fellowship hours, the social meetings on the higher level that is worthy of the name Christian. That doesn't mean dry, drab, and uninteresting times, but the best, most happy, interesting times. No one has more right to be truly happy than a Christian: let the world know it.

A suggestion as to the amount of social meetings. If your League meets every week, as, ideally, it should, and could, a social meeting every month is not too often. If, however, the league meets less often, once a month, or twice a month, the social meetings should not come as often. The proportion of one to four, one social meeting to four regular meetings, or even one to three, may be found the most satisfactory.

The first thing to consider is the plan-

ning: let it be well done, and in time, taking account of the place of meeting, the time, occasion, the type of meeting, the likely number of people there. And having made the plans, *follow them*: have the meeting so well planned that you know just when everything is to take place, and have them take place at the time you have planned — that does away with embarrassing pauses and keeps the members from getting fidgety.

The seasons furnish many suggestions as to types of socials or parties: in the fall there might be a September, going-to-school social, Hallowe'en social, Thanksgiving, fall or harvest party. In the winter, a winter outing, Christmas party, New Year's, Valentine. In the spring, a May-day social, closing-of-school, Mother's Day. Summer suggests other types, national holidays, vacation-day socials, tramp-parties. All of these carry with them ideas for decoration. Decorations add much to the social, in creating the desired atmosphere. But don't make them too elaborate, spending too much time, effort, and money on decorations, and slighting the other part of the social. Better have too little than too much in the way of decorations. A harvest social for instance, would use for decorations fall leaves, sheaves of grain or corn, pumpkins, autumn colors. A Christmas social would be made more impressive with candle-light, Christmas trees, untrimmed, or very scantily trimmed, sprays of holly. Your ingenuity will bring other ideas when you begin to think of them. But let the decorations harmonize with the occasion.

If there is to be a program, let it be short, both as to numbers and time. Let it be well-planned to fit in with the rest of the social, maybe as an introduction to the party, explaining the occasion, its meaning, and the procedure to be followed during the evening.

The games, perhaps the most important part, must be chosen with care. Avoid the "common" worn-out games. There are plenty of good ones to use: but you'll have to look for them. Don't think it's an easy task to put on a successful social, especially the games; it takes much planning and work. But it is all very much worth while, and makes for a successful meeting. The type of meeting will suggest the kinds of games to be used: a school party might use contest games built up on the idea of football, basket-ball, or some other athletic contest. For these a large room will be necessary. If the social is in a home, the games will have to be chosen that can be played there: in a room there would be more of the "quiet" games, guessing games. Games suggested by studies in school are quite easily found or made up. Don't stay with one game all night: stop the game while all still are enjoying it; don't wait till all are disgusted with it before you go on to another one. Keep the games going, all the members interested and active, or the social becomes dull. Don't let things lag. The manual *Better Leagues* has many valuable suggestions for games, ideas that suggest others, as well. Use it. Here also keep up the character, the dignity of the League you represent.

Then, a word as to refreshments: here also simplicity is a virtue. No one wants a full dinner late in the evening. Just a little coffee, a small sandwich, cake or cookies, or chocolate and crackers spread with cheese. For some of the outdoor affairs, which can be in any season, weiners or a steak-fry, or oyster stew. The refreshments are not to be a main item in themselves, but a means to an end — the enjoyment of fellowship.

When you are through, *stop*. Don't let the affair drag on and on. Quit rather too early than too late: you'll enjoy the next social better.

Remember, "Let everything be done decently and in order."

Again I would refer you to *Better Leagues*, and its helps for social meetings. Use it and improve also your social meetings so they can be of benefit to you individually, and to your whole League.

### Bible Questions.

1. Where did Mary and Martha live?
2. From what place was the book of Revelation written?
3. What was the trade of Demetrius?
4. Give one reference stating that Jesus suffered without the gate."
5. Of whom is it said that he is "a cake not turned?"

### ANSWERS TO DECEMBER QUESTIONS:

1. Genesis 3:15.
2. Isaiah 7:14.



3. Micah 5:2.
4. (Only one reference asked for) any of the following qualify: Isaiah 11:1; Jer. 23:5; 33:15; Zech. 3:8; 6:12.
5. Simeon in Luke 2.

Correct answers sent in by: Miss Emma Rokke, Weldon, Saskatchewan, Mr. Carl A. Haltug, Maxim, Saskatchewan.

Due to the fact that little time is given to answer the questions for the following number, the names of those who send in correct answers too late for the current issue will be printed in the following issue. Mr. C. A. Haltug also sent in correct answers for November questions. Let us have many answers.

### The Pocket Testament Movement.

"Thy word have I hid in my heart, that I might not sin against thee," says the Psalmist. The hiding of God's word in one's heart, to me, means to keep it continually present in the mind, and when the mind is filled with God's word there will be very little chance to sin against God. There is no book that has proven to give better help in developing sound minds than the Bible. The value of cultivating habitual Bible reading can not fully be measured in time; yet we see some fruits of it in lives of men that have lived. Martin Luther has once said: "For several years I have read the whole Bible through twice in every twelve months. It is a great and powerful tree, each word of which is a mighty branch. Each of these branches have I well shaken, so desirous was I to learn what fruit each of them bore, and what they would give me. And the shaking never disappointed me." Mr. Wanamaker, once Postmaster General of the United States, and who through his life made contracts involving millions of dollars, said once regarding a little red lettered Bible he bought as a boy that it was the most important and far-reaching purchase he had ever made." No doubt there are many outstanding men who have similar experience and could give their testimony to the value of Bible reading. The result of the Pocket Testament Movement will some day multiply these testimonies. Many a young person has already given expression to the usefulness of daily Bible reading. But there are still many young people that would like to know something about this wonderful movement. Not only know something, but also become a member.

The Pocket Testament Movement was started by a thirteen years old girl while she was attending Birmingham High School. She had come into a personal relationship with Jesus, and that had created a deep longing in her heart to win others for Christ. Her father who was a personal soul winner, advised her not to argue Christianity, but to quote pointed Bible passages and pray that God by His Holy Spirit would bring the lesson to the heart of the listener. By this method the young girl, who later became Mrs. Charles Alexander Dixon, was able to win many for Christ. During her last year of high school she saw sixty girls pledge themselves before God and to one another to read God's word daily and also to carry it with them wherever they went. Thus the Pocket Testament Movement was started. It is wonderful to read what a young girl can do in God's kingdom. What a great change we would have in our Canadian high schools if we had a few girls that would take a similar attitude and practice what Mrs. Charles Alexander Dixon did.

To begin with this movement grew slowly. It was not until 1908 that it became known abroad when Mr. Alexander organized the movement into a world-wide endeavor. A headquarter was established at London in 1914. Later it spread to United States, Canada and other lands. A Lutheran branch was established in 1932. Through God's own way this movement has spread from one synod to another, so that today it is a church-wide endeavor. In our Norwegian Lutheran Church the movement has spread rapidly, by November last year the League had 15,000 pledged members. May we pray and expect much of God in regard to this movement in the year of 1935.

There may be some who would like to know the purpose of the Pocket Testament Movement. The best answer to that is found in the Pocket Testament Movement's pamphlet and reads as following: "A. For those who are Christian, that they may make the Bible a constant daily companion and guide — always at hand to be read and especially to be used in winning others to Christ. B. For those not yet Christians that they may become acquainted with

God's own revelation of Himself and His plan of salvation for this life and the next and may be led to accept Christ."

The value of reading God's word daily Dr. Martin Hegland has summarized in these words: "Certainly no one can question the value of regular Bible reading. It shows us constantly our sins, our spiritual needs, and our utter dependence on God; it uncovers the resources of personal Christianity, the grace of God in Christ Jesus and the strength through the Holy Spirit to walk in newness of life; it holds ever before us ideals towards which to strive; it gives power to resist temptation; it illuminates the glory of our baptismal grace; it stimulates the prayer life, church attendance and participation in the Holy Communion; it supplies a dynamic for Christian service; it buoys us up in time of affliction and adversity; it becons us onward with the drawing power of an eternal hope. It may well be said that the degree of a Christian's spiritual health and vigor is in proportion to the extent and regularity with which he hears and reads the Word of God." I. S.

### Twenty-fifth Anniversary.

The Carrot River Young People's Luther League of Bagley Saskatchewan, celebrated its 25th Anniversary on the evening of December 29th, 1934. The festival was held at the Carrot River Church where a large number of leaguers and friends, both young and old, had gathered for the occasion.

A delightful program, rich in memories of the past, was presented. After the singing of "Praise ye the Father" Pastor Vinge led in devotion. The remaining members of the original choir of twenty-five years ago sang, "O hvor saligt at erfare." A unique number on the program was a quartette consisting of charter members only, Mr. and Mrs. Ed. Berstad, and Mr. and Mrs. John Solsten. The present male quartette, and choir each rendered selections on the program.

Mr. H. B. Gunderson, a former president, read the history of the league written by himself from facts gleaned from the secretary's records. The league's growth and achievements was briefly covered.

Pastor Vinge read the league's constitution as it was originally written in Norwegian, and other choice bits from the minutes of early meetings. He spoke a few words in commemoration of God's blessings to the society. The present president, Mr. Oliver Hanson made a few closing remarks after which the audience sang the doxology and was dismissed after the pronouncement of the benediction.

After the program at the church the leaguers and friends gathered were entertained at the parsonage as guest of Pastor and Mrs. Vinge. This was a pleasant social gathering. About 100 were present. Six of the charter members were seated at the table in honor of the occasion while lunch was served to all. Mr. A. Nelson entertained with two Swedish songs. Pastor Vinge, at the request of the members, sang a song before the close of the meetings.

—O. H. Correspondent.

### WOMEN'S MISSIONARY FEDERATION

Mrs. S. B. BRUN, Editor,  
Broderick, Sask.

He came to my desk with quivering lips

The lesson was done.

"Have you a new leaf for me, dear teacher  
I have spoiled this one."

I took his leaf, all soiled and blotted,  
And gave him a new one, all unspotted;  
Then into his tired heart I smiled:  
"Do better now, my child."

I went to the throne with a quivering soul  
The old year was done.

"Hast Thou a new leaf for me, dear Master,  
I have spoiled this one."

He took my old leaf, stained and blotted  
And gave me a new one, all unspotted,  
And into my tired heart He smiled:  
"Do better now, my child."

### The Fruits of a Christian Life.

By Mrs. Horace Johnson  
for W.M.F. Meeting at Midale.

Scripture Passage — John 15: 1—12 (read).

Prayer:

O Lord, with sorrow and with shame  
Before thee we confess  
How little we, who bear Thy name  
Thy mind, Thy ways express,  
Give us Thy meek, Thy lowly mind  
We would obedient be  
And all our rest and pleasure find  
Dear Lord, in serving Thee. Amen.

Out of the heart are the issues of life. As a man thinks in his heart, so is he. Therefore, when we become God's children through faith, our hearts become changed—hence our conduct becomes necessarily and inevitably changed also. Our life must now be the outward evidence of the change that has taken place within—our life must now be that of serving our Master Jesus Christ. Let us not be confused. In Ephesians 2: 8 and 9 we read: "For by grace are ye saved through faith and not that of yourselves, it is the gift of God. Not of works lest any man should boast". Here it is made plain to us that our salvation depends wholly upon *faith*—but let us be reminded that if we are to continue and remain God's children, our lives must bear fruit. This is told us, definitely in the second Chapter of James, 26th Verse: "For as the body without the spirit is dead, so faith without works is dead also." A faith which does not find expression in good works is only seeming and not real, but a living like a good tree must needs bear fruit.

What are the fruits of the Spirit? In Galatians the 5th chapter beginning with the 22nd verse we have these words:

"But the fruit of the Spirit is *love* (notice that love is mentioned first,) joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

Also let us read 1 Cor. 13 (read from testament).

Here we are told so definitely that "love" is the greatest of spiritual gifts. Then we remember in Matthew 7: 16 where Jesus tells us that "We are known by our fruits." Let us read John 13: 35:

"By this shall all men know that ye are my disciples if ye love one another."

Therefore we conclude that the greatest of all Christian attributes is love toward God and our fellow-men and I sincerely believe that if we have love the other attributes named in Galatians 5 will follow with it.

"Love is the fulfilling of the law." They say that there are 30,000 promises in God's book and probably there are almost as many commands and precepts. When thinking of this, probably we are tempted to say: "Then I can never keep God's law and love in his will." If God would only have some simple rule of the Christian life that would fulfill everything—God has. Love is the fulfilling of the law. If you love a man, you will not steal from him nor murder him, nor covet his goods nor bear false witness against him. So that is God's simple rule of life that we love one another and by so doing we are fulfilling the law.

As we come to the twilight of this day, as we sit down in the evening hour to meditate over it, we do not have to think of all the commandments of the Book. We simply say to ourselves, "The words that I spake this day, were they in love?" The deeds I did, were they in love? That letter I wrote, was it in love? All I have done this day, can I lay God's straight edge of love alongside of it? — Friends, if we thus examine ourselves, and are honest with ourselves, we will often find how far short we have fallen and this brings us to another phase of the Christian life—namely that of daily repentance.

We will never reach a state of perfectness while in this life, but this fact does not dampen a true Christian's zeal to aspire after holiness. The life of faith requires a constant and unrelenting struggle against the forces of evil and sometimes we are tempted to become discouraged, but indifference to sin and despondency will only retard our progress, for our Christian life must grow. Our aim should be to become more like Jesus day by day. It involves a conflict but it is the only way in which we can be faithful to Him. Only if we do this can we say at the end of our days, "I have fought a good fight, I have finished my course, I have kept the faith."

### What God has promised.

God hath not promised  
Skies always blue  
Flower-strewn pathways  
All our lives through;  
God hath not promised  
Sun without rain,  
Joy without sorrow,  
Peace without pain.

But God hath promised  
Strength for the day,  
Rest for the labor,  
Light for the way,  
Grace for the trials,  
Help from above,  
Unfailing sympathy,  
Undying love.

—Annie Johnson Flint.

The W. M. F. of Moose Jaw Circuit held its fall meeting at Torquay, Rev. Odland's charge, Oct. 20th, 1934. A special meeting of the women was held in the afternoon, at which time W. M. F. work in general, and other matters of interest were discussed by Mrs. Breen, Dist. Pres.; Mrs. Braun, Circuit Secretary, gave a resumé of what had been accomplished through the Circuit Offerings; Mrs. H. Nelson, Circuit T. O. Secretary, spoke on her Department and distributed T. O. envelopes to the various Aids.

The evenings program opened with Hymn 26 from Concordia, followed by Scripture Reading and Prayer by Rev. Hoff. Minutes of last meeting read and adopted. Election of officers resulted as follows: Mrs. H. Egland, Midale, President; Mrs. E. E. Hoff, Moose Jaw, Vice-President; Mrs. Laura Broun, Oungre, Secretary. Self-Denial Secretary Mrs. Arnold Vinge, Torquay; Mission Box Secretary, Mrs. Horace Johnson, Torquay; \* Thank Offering Secretary, Mrs. H. Nelson, Maxim. Song by Miss Ruth Vinge, "Sunrise Tomorrow."

The topic "Christian Nurture" was introduced by Mrs. Egland, Circuit President. Mrs. Arnold Pedersen then gave a splendid paper on Christian Nurture in Home and Sunday School. Song by the Male Choir from Lac Qui Parle — Marching On to Victory. Then a recitation "The Sheep and the Lambs" by Amanda Tangjerd. Song by the Torquay Junior Choir — Tell me the Old, Old Story.

A well prepared paper on the training of teachers for the Sunday School was given by Miss Edith Hanson of Hoffer. Song by Rev. Sorgen, also a song by the Quartette from Lac Qui Parle.

A talk on the topic was then given by Mrs. Breen, pointing out the importance of the Home life on the bringing up of the child. The Lac Qui Parle male choir sang O, Thou Man of Galilee. Meeting closed with the Doxology, and the benediction pronounced by Rev. Odland. A collection of \$9.72 was received, one half of which was given to the fund for needy pastors.

Mrs. Laura Broun, Sec.

Will all Ladies Aids, which have not already done so, appoint some member at your next meeting, to write the History of your Society, giving names of first officers, interesting facts from early days, and also collect early photos of interest and send them before the end of march to

Mrs. Margaret Sorhus,  
Distr. Historian,  
Box 555, Camrose, Alta.

The Womens Missionary Federation of the Prince Albert Circuit held its meeting at the Weldon Lutheran Church, on Saturday, Oct. 27th, 1934, at 1:30 P.M. Mrs. Rev. Langley opened with Scripture reading and prayer. Mrs. C. Christopherson, President of the local Ladies Aid gave a few words of welcome. Mrs. L. E. Haave, President of the Circuit organization responded and added words of welcome to the visitors. The Circuit President appointed Mrs. Rev. Lokensgard of Prince Albert as Sec. pro tem.

Mrs. S. B. Brun, President of the District W. M. F. then gave a very inspiring talk stressing the need of the use of the fine literature available not only in the church papers, but also new books, especially those concerning missionary work. She brought news from the General Convention held in Minneapolis in June. She, also, gave general information about the work of the W.M.F. as a whole.

A talk about the In Memoriam and Life Membership Departments of the W.M.F. was given by Mrs. J. Grambo, of Birch Hills. Mrs. Langley read a story, in Norwegian, entitled "Lidelsens Gaate," from Lutheranen.

The business session then followed, presided over by Mrs. Brun. The following officers were elected: President, Mrs. T. J. Langley, Birch Hills, Sask. Vice President, Mrs. G. W. Lokensgard, Prince Albert, Sask. Secretary, Miss Emma Rokke, Weldon, Sask. Treasurer, Mrs. John Gunderson, Bagley, Sask.

Department Secretaries: Self Denial, Mrs. Stalvig, Bethania Cong. Mission Boxes, Mrs. A. Lindgren, Weldon, Sask. Thanks Offering, Mrs. Galland, Robin Hood, Sask.

The meeting closed with the singing of the Doxology and the Lord's prayer. The offering taken for the W.M.F. at the general session of the Circuit meeting was given to Mrs. Brun as a personal appreciation of her valuable services.

Mrs. Martha Lokensgard,  
Sec. pro tem.